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attributed to the devotees, simply strengthened an institution of the Roman State without altering it in any way. In the development of the Christian Church Spanish influence did play an important part. The one trifle which occurs to me as interesting and perhaps unknown to you is a compromise between Christianity and paganism to be found in the report of a Council of Elvira. It was decided that a Christian might become a duovir and perform the pagan duties incumbent upon such an official without losing his membership in the Church. The only restriction was that during his year of office the unfortunate man should be deprived of access to the buildings or participation in the sacraments of the Church. It is to literature that we must turn to find a decided reaction of the pupil upon the teacher. Spain, the land of the Golden West, had held a high position in the literature of Greece as well as that of Rome. But a list of names, among them M. Porcius Latro, Hyginus, the two Senecas, Lucan, Pomponius Mela, Columella, Quintilian, Martial, Prudentius, Orosius, incomplete as it is, will indicate the indebtedness of Rome to the men of Spain. To what extent these writers brought to Roman literature characteristics peculiar to Spain, I shall not attempt to state. But that they guided an important division of Roman culture while they flourished is, I believe, beyond question.

In conclusion I wish to state my belief that the people of Spain played much more than a passive rôle in the drama of Roman history. For two centuries Roman wealth and Roman lives were sacrificed that this Western land might be made a part of Rome's Empire. If Spanish opposition was responsible to a great extent for the downfall of the Republican system, Spanish support was equally responsible for the success of the first two centuries of the Principate. It is a far call from Viriathus to Trajan. The contrast is indeed great, but the man who fought so bravely against the Roman Republic, and the man who spread the boundaries of the Empire to their greatest extent were both natives of Hispania.

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REVIEWS

Hesiods Theogonie, mit Einleitung und kurzem Kommentar versehen von Wolf Aly (Kommentierte Griechische und Lateinische Texte herausgegeben von J. Geffcken). Heidelberg: Carl Winter's Universitätsbuchhandlung (1913). Pp. xxiv + 69.

This little book is an interesting and well constructed edition of an important document which has been unduly neglected because it does not conform to the aesthetic standards of our times.

The kernel of the book, pages 5-64, is the text itself, occupying about half the page, with a compact, well selected critical apparatus beneath it, and below that the exegetical commentary, devoted chiefly to mythological matters. This is preceded by a Γένος 'Ἡσιόδου,

1-4, derived from Plutarch's commentary, and followed, 65-69, by parallel texts: Apollodorus, Bibl. 1. 1-2. 1 (which is an outline of the 'Cyclic' Titanomachia), fragments of the Cyclic Titanomachia, and fragments of Pherekydes of Syros. The whole is preceded by a brief but clearly written Introduction, i-xix, dealing with Hesiod's personality and date, the date of the poems attributed to him, the extant poems, the ancient editions of Hesiod, the Byzantine manuscripts, the editions, the scholia, an analysis of the Theogony, its genesis, its place among Greek works of this class, and giving a selected bibliography.

The text is based avowedly on that of Rzach, with improvement of its orthography. The author, however, has examined at least two manuscripts himself, and it is evident that the textual problems have been subjected to a fresh and careful consideration.

It is always interesting to observe the progress in the constitution of a text. To show the ground gained in three and a half decades, I have compared Aly's text of verses 1-115 with that in Flach's Teubner edition (1877, reprinted 1891), and have noted the following differences. The orthography is improved in 15 (γαῖαχον, not γεθοχον), and in 109 (θυλων, not θύων). The normal inflection is restored in 112 (ἄφενος, not ἄφενον) by following the consensus of the MSS, not one (Δ), for which preeminence had been claimed. The neglect of the digamma is accepted in 82 (τ' εἰδῶσαι, not τε ἰδῶσαι), as an attested fact on the authority of the MSS, against the indirect tradition. The discovery of the Paris papyrus has in four lines either given the correct reading, or turned the scales in its favor¹: 87 αἰψά κε, not αἰψ' ὄγε (codd. αἰψά τε); 93 τοῖη, not οἰά τε (codd.); 94 ἐκ γὰρ τοι Μουσέων, not ἐκ γὰρ Μουσάων (so Hom. Hymn 25.2, codd. ἐκ γὰρ τοι Μουσάων); 102 δυσφροσυνέων (so also Frg. Par., Δ), not δυσφρονέων (so or -άων, codd.). But three passages remain. In 5, where the ancient authorities were divided, Aly reads Τερμυσσοῖο with the codd., not Περμυσσοῖο, the Boeotian form. In 31 Flach read, with the MSS, μοι αὐδῆν; Aly adopts μ' ἀοιδῆν, Rzach's certain conjecture. In 38, following Schoemann, Aly changes ελπεύσαι to ελπουσαι, in my opinion unnecessarily. In Od. 23.16 ἐλέουσα is clearly used as a present—the interpretation of Ameis-Hentze-Cauer, 'um zu reden', is syntactically impossible in Homer (compare my dissertation, The Participle in Hesiod, 437 ff.)—and there too ελπουσα (also ελποῦσα) has been conjectured. The contracted form of the plural with metrical lengthening at the beginning of the verse is what is read by the MSS and glossed by Hesychius: ἐλπεύσαι, λέγουσαι. Veitch also cites examples of ἐλέω as a present from late epic poets, and it is likely that they had additional warrant in poems no longer extant².

In one orthographical detail Aly has followed a

¹This is of interest in estimating the value of papyrus discoveries. It may also be noted that the truth had previously been conjectured in the first three passages.

²May not ἐλέω, in Od. 2. 162, 11. 137, 13. 7, always in the sixth foot and preceded by hiatus, be simply ἐρῶ with metrical lengthening?

fashion which, though it has a certain vogue, seems to me bad. At the end of a line he, like Cauer, adds the moveable *ν* to all forms which can take it. Flach's practice, like that of Ludwich and Monro-Allen, was to use the *ν* only when the next line begins with a vowel. To judge by Ludwich's commentary (the only evidence accessible), this is the consensus of the Homeric manuscripts. If so, it represents the practice of the second century B. C. and is entitled to respect.

The main value of the book lies in its contribution to our understanding of the genesis of the poem; and in this respect Aly's article, Hesiodos von Askra und der Verfasser der Theogonie, *Rheinisches Museum* 68 (1913), 22-67, must be considered along with it. The first thing to be noted is the conservatism of Aly's attitude toward interpolations. That results from his drawing of a very proper distinction between 'interpolations' in the strictest sense and additions made to a work by one who is rehandling the epic material to make it serve his own ends³.

As interpolations are rejected but 21 verses and not one of them seems to me open to question. Verse 774 is not printed and is found in no MS (except K, where it is added by a second hand). Of those bracketed, verses 19, 323-324 (= Il. 6. 181-182), 1014 are verses for which the MSS tradition wavers. How significant in the Homeric poems such variation is I have shown in *American Journal of Philology* 37.1 ff., 452 ff. External evidence of a different sort (omission in quotations from Plato on) lies against 118-119, a gloss on *πάντων* in the preceding line. A similar purpose is served by 130, 427, and kindred ones by the clumsy etymologies of 196, 199-200, and the noting of parallel passages in 94-97 (= Hom. Hymn 25. 2-5) and 218-219 (corresponding to 905-906). The tacking on to the end of the Hekate passage of a mention (450-452) of her Athenian title *Κουροτρόφος* completes the list⁴.

I think that in addition we may detect a gloss and a faulty one in 996, the context showing that the *Βασιλεύς* of 995 is not Pelias, but Aietes. To restore the earlier form of the text Aly furthermore transposes 434 to stand before 430; on papyrus evidence he sets 631 before 630. After 963 he assumes the loss of a line such as *τῶν ὑπο γαῖα μέλαινα καὶ οὐρανὸς εὐρύς ἐγεντο*, a more probable solution than the usual bracketing of 964.

The text thus reached contains a number of passages in which the same idea is phrased in two fashions—a fact recognized by Gottfried Hermann. Aly marks them⁵ by placing an obelus before a line of each pair.

As a graphic device this does well enough in the case of single lines, but elsewhere it serves merely as a warning to consult the commentary, and it should be

possible to improve it. Except at 211 and 629, where his intention remains obscure, I should agree with him, noting, however, that the two versions have not always (compare 65 407 477) been preserved completely.

The existence of such doublets may prepare us for the observation that the opening of our Theogony is a collection of three or four prooemia. Aly defines them (with some hesitation about the first) as follows: Ia = 1-35, 68-74, Ib = 1-21, 75-103, II = 36-52, III = 104-115. To the second is appended a fragment (53-67) of old Theogonic poetry which deals with the subject treated briefly in 915-917—the birth of the Muses. Its presence is a puzzle. Agreeing with Aly that the second proem is the oldest, I am inclined to regard 36-67 as an expansion made to rival the splendor of the first proem. Another puzzle for which Aly offers no definite solution is the order of the verses in our manuscripts. I should suggest that the cause is purely mechanical. Verses 36-67 are a block of 32 lines (2 columns of 16 lines) and, when the interpolation (94-97) is removed, verses 68-103 are exactly the same. These blocks have been interchanged.

The nucleus of the Theogony Aly finds in 116-420, 453-686, 713-735, 881-929. The portions that have afterwards been worked in are the second and longer version (421-449) of the honors of Hekate; a passage (687-712) made *ad maiorem Iovis gloriam*, ascribing to him the victory—almost, for its author comes back to the original version, in which the *Ἐκατόγχειροι* brought about the decision; a second (736-806), and a third (807-819) description of Tartarus; and, finally, the battle with Typhoeus (820-868) and the catalogue of his progeny (869-880), which interrupt the account of the victory of the gods and the garnering of its fruits.

The division of the universe (885) seems to be regarded as the end of the poem at verse 74 in the first proem. The second proem, at verse 50⁶, implies that the poem continues beyond this with something about *ἀνθρώπων τε γένος κρατερῶν τε Γιγάντων*. The third promises (112) an account of how the gods took possession of Olympus, which is not in our texts. What follows for us is a list of the marriages of Zeus, which as far as verse 929 is regarded by Aly as old, largely because of its composition in triads. This is supplemented with various matters (930-962) until a new proem introduces what (963-1018) Lucian calls the Heroogony, which is followed in turn by the introduction to the *Κατάλογος*.

Various indications point to an affinity between these insertions (except the second description of Tartarus) and the first of the proems. The author of the latter names himself Hesiod and is to be identified with the Hesiod of the Works and Days. Stylistic and linguistic evidence is produced to confirm this hypothesis, though it is admitted that it is not sufficient to demonstrate its truth.

The composition of the Theogony starts with the idea

³Consequently, Aly employs three critical symbols—square brackets, the obelus, indentation of the margin. These are apparently intended to correspond to interpolations, doublets, and insertions made in the reworking of the poem, but such a distinction is not carried out with consistency.

⁴Aly inconsistently brackets also 820-868, 869-880.

⁵The lines are 65 67, 143 145, 211 217, 407 408, 413 421, 477 481, 576 578, 582 584, 590 591, 629 635, 640 642, 723a 724, 827 828, 845, 846.

⁶In Aly's text, verse 50 is later than verse 74, as the result of a transposition of a block of verses.

of combining the genealogy of the Titan family and their battle with the gods. The chief source is the 'Cyclic' Titanomachia, besides which Aly assumes the knowledge of various other works. Its author he regards as a Rhodian working in the service of Delphi after the middle of the seventh century. Hesiod is one, perhaps the first, of those who rehandled this material, which reached its present shape before the time of Peisistratos by processes that cannot be followed in detail.

Some such hypothesis is necessary to account for the existence of the Theogony. That of Aly is carefully thought out and seems to me in its main outlines highly probable. It is as an embodiment of this idea that his edition is chiefly valuable.

The defect of the book is its spirit of narrow nationalism. There are limits of course even to bigotry. The history of the early printing of the text cannot be altered nor can the names of Guyet and Paley be eliminated from the critical apparatus. Papyri too and tablets must be used no matter who publishes them. Beyond this there is one citation of Frazer's commentary to Pausanias, a reference to Allen, *Classical Review* 11 (1897), 396 and another to Robinson, *American Journal of Philology* 27 (1906), 125, and the inclusion in the bibliography of one title (V. Puntoni, *Studi Ital.* 3 (1895), 35, 193, to which I have not access) that is not Germanic. Taking into consideration the fact that papyri could be used after a fashion, though they were edited in Chinese⁷, and the possibility of intermediate sources for his scattering citations⁸, one is left in doubt whether Aly can read any modern language except German.

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A Notebook for First-Year Latin Vocabulary. By Stephen A. Hurlbut and Barclay W. Bradley. New York: American Book Company (1917). Pp. 96. \$

Handbook for First-Year Latin Vocabulary. By Stephen A. Hurlbut and Barclay W. Bradley. New York: American Book Company (1917). Pp. 45. \$

Latin Vocabulary. By Elmer E. Bogart. Boston: Allyn and Bacon (1918). Pp. vi + 65. \$

The growing appreciation of the importance of teaching Latin vocabulary in Secondary Schools is attested by the publication of these books designed to help the pupil learn and review his Latin words.

A Notebook for First-Year Latin Vocabulary can be easily handled and carried about. The list contains about 650 words which are classified according to their parts of speech. The meanings are not given; the pupil is expected to write these in the Notebook when he first encounters the words, and, for that purpose,

the words are printed on good ruled paper. Principal parts of verbs are given. To aid in locating a word, when the pupil does not know to which part of speech it belongs—a common occurrence, as most teachers will testify—an alphabetical index is provided, which gives the page on which the word occurs. Plenty of blank space is left for the entering of words not found on the list. Useful cross-references are given, e. g. "*amicitia* (from *amicus*, p. 12)". An initial page is devoted to Word Formation in which are listed some of the most important Latin suffixes and prefixes. This feature might, with great profit, have been made more complete. A paper covered Handbook with the meanings of the words is provided for the teacher. The Preface to this Handbook (pages 3-7) describes the careful way in which the words were selected and shows, by application of the list to recent examination papers in sight reading, how useful the list is.

In the smaller vestpocket Latin Vocabulary is the longer list of words selected by the University of New York (The New York State Education Department) for study during the first two years. The words are listed first alphabetically, with meanings and inflections; they are then arranged in groups in the order of their frequency in the first five books of Caesar. A third list contains a portion of the words arranged according to the parts of speech. A fourth list, covering about a page, deals with Words to be Carefully Discriminated; in this the teacher will find many an old stumbling block, such as *mos* and *mors*, *servio* and *servo*.

All these books can be used to great advantage. The Notebook is especially fitted for the first year. It is attractive in form, and is just the sort of device that appeals to the young pupil. After the first year the vestpocket Vocabulary may well be taken by the pupil as a companion for the rest of his High School life, and for part of his College career, too. A thorough review once or twice a year of the words there found would do much to remove the labor of translation, and give leisure for literary appreciation.

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THE LATIN LEAGUE OF WISCONSIN COLLEGES

In the sixth annual contest of The Latin League of Wisconsin Colleges, held at Madison, Wisconsin, last spring, Mr. Paul Rodewald, of Ripon College, won the gold medal and the Louis G. Kirchner Memorial Prize of \$225; Miss Mathilda Mathison, of Ripon College, second in rank, received the silver medal; Miss Anna Reed, of Milwaukee-Downer College, third in rank, won the bronze medal. First Honorable Mention was awarded to Miss Bessie Burgi, of Milwaukee-Downer College; Second Honorable Mention to Miss Ruth Bradish, of Lawrence College. Ripon College, having the strongest team in the contest, captured the Elizabeth Priestly Trophy Cup. Ripon College has won two contests, Lawrence College two, Milwaukee-Downer College and Carroll College one each¹.

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⁷Aly blunders at 997 about the reading of Pap. Oxyr. 873 in a way surprising if he cannot read English, incomprehensible if he can.

⁸There are errors in two out of three. His note at 532 suggests that Allen is opposed to the vulgate, which he defends. Robinson's article runs from page 125 to page 153, but the reference is to a definite item to be found on page 148.

¹For earlier references to the League see THE CLASSICAL WEEKLY 7:14; 8:46-47; 9:47-48; 10:8; 11:8.